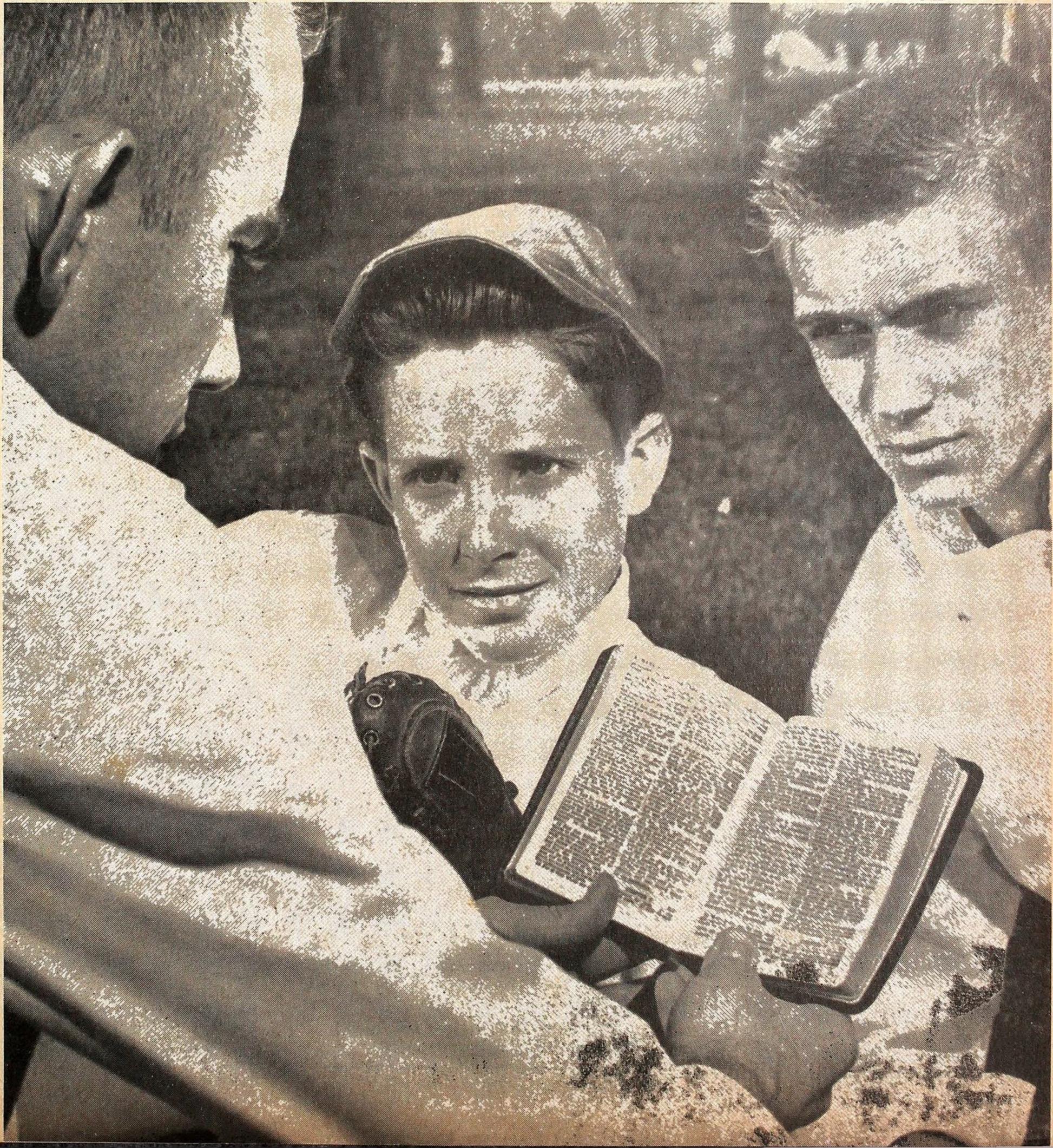


BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"



LEBANON TENN
BGT FIRST

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1962

NUMBER 42

Witness Of These Things



H. Eugene Crawford, First Church, Franklin

"Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than the prophets and Moses should say: That Christ should suffer, and that he should be the first that should rise from the dead, and show light unto the people, and to the Gentiles." Acts 26:22-23.

This passage from Paul's defense before



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Journal of Tennessee Baptist Convention
W. FRED KENDALL, Exec.-Sec'y-Treasurer

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On Our Cover

LASTING LESSON—The probing minds of active Royal Ambassadors respond well to missionary education experiences in the out-of-doors. Here two Memphis (Tenn.) boys, Ronnie Cook (center, 12, and Jimmy Parker, 14, take time out from a sports activity for some serious moments with their counselor. The Cooperative Program through the Brotherhood Commission makes possible such learning experiences among almost 250,000 Royal Ambassadors in more than 15,000 churches in the Southern Baptist Convention.



Agrippa captured the imagination of a young college student as, at random, he opened his first copy of a pocket-sized New Testament while he was leaving the noon-day services on his college campus. So electric was the shock of these words that the student went immediately to his room to read the passage more thoroughly in its context. Here again was another shock that completely changed the life of the student. His heart was captured by these words and as he felt Paul had given his life "Saying none other things than those which the prophets and Moses did say should come: that Christ should suffer and be the first to rise from the dead"—he, therefore, on his knees, before God, committed his life to the witness of "these things."

By the help of God this has been a continuing witness for some twenty years, both before the small and the great because in the sight of God all men without Christ are simply sinners, helpless and without hope, regardless of their station or status in life. All men must come to the Father by the blood-sprinkled way of Calvary.



... "Strengthen The Lifeline"

• I want to thank you particularly for the fine group of editorials recently, including the one in the issue of September 27, "Strengthen The Lifeline."

Each week I look forward to the coming of the *Baptist and Reflector*. I always go immediately to the editorial page where I am strengthened by your messages. You are rendering a tremendous service through the *Baptist and Reflector*. We thank the Lord for you.—Merrill D. Moore, Executive Director, Stewardship Commission, Southern Baptist Convention, 127 9th Avenue, North, Nashville 3, Tennessee.

... To the Wives of Pastors, Ministers of Education and Ministers of Music:

• You are most cordially invited to attend the

Breakfast Planned For Newcomers

Pastors, educational directors and music directors who have come to the state since the last convention will be honored at a breakfast during the 88th session of the Tennessee Baptist Convention

Other special guests at the breakfast at the Riverside Hotel in Gatlinburg, November 13, will be those who have entered the work during the past year, and the associational missionaries who have come from out-of-state this year.

Dr. W. Fred Kendall, executive secretary, said the breakfast is planned as a time for the newcomers to meet the state convention staff and the associational missionaries, as well as meeting fellow newcomers. During the 7:30 a.m. breakfast, Dr. Kendall will extend a personal welcome to the state.

(Every possible effort is being made to send a personal invitation to all the new workers. If you have come to work in Tennessee as a minister, an educational or music staff worker, or in another professional church staff position, since last year's convention, you are invited. Be sure to make a reservation by writing Gene Kerr, administrative assistant, Tennessee Baptist Convention, 1812 Belmont Blvd., Nashville 5, Tennessee.)

Tenth Annual Minister's Wives Luncheon to be held during the State Convention at Gatlinburg, Nov. 14, at 12:30 at the Riverside Hotel.

Officers for the 1962 Fellowship are: President, Mrs. Luther Joe Thompson, Chattanooga—Vice President, Mrs. James McCluskey, Knoxville and Secretary-Treasurer, Mrs. Bruce Coyle, Signal Mountain.

Theme of the program, "The Many Faces of a Minister's Wife—

- In the Home
- In the Church
- In the Community

Advance reservations may be made through Mrs. Bruce Coyle, Signal Mountain Baptist Church, Signal Mountain, Tenn. or Mrs. Gordon Greenwell, First Baptist Church, Sevierville, Tenn.

Deadline for tickets will be noon Tuesday, Nov. 13 in the vestibule of the Convention Hall. Price of the ticket will be \$2.00.

Looking forward to seeing each of you there—Mrs. Bruce Coyle, State Sec., Baptist Minister's Wives Fellowship.

... They Dared To Preach

• Is it not reasonable to believe that the reason some pastors are out of work is that they dared to preach the whole and true gospel. I believe that in the not too distant future the memberships of our churches are going to cause pastors to organize and require a written contract with the church they are going to pastor. What do you think?

I would really like to know what other Baptists think would happen if our pastors decided to only preach the true gospel, letting the chips fall where they may and leave the worries of the big business to the deacons and members.

A year or so ago, I heard a student of Union University at Jackson, Tennessee say that he had been called to pastor a small church and that the pulpit committee had said that this church did not believe in tithing and did not want any sermons on that subject. The student did not accept the call.—A Church Treasurer (name withheld)

Convention Messenger Cards Available

Messenger cards for the annual session of the Tennessee Baptist Convention are now available announced T. T. Newton, chairman of the credentials committee.

Newton said the cards may be obtained by writing to Wallace Anderson, recording secretary, Tennessee Baptist Convention, 1812 Belmont Boulevard, Nashville 5, Tennessee.

In his announcement about the cards, Newton called attention to the Executive Board's action concerning registration of messengers at the annual convention, and urged that each church formally elect the number of messengers to which it is entitled.

He said each elected messenger should be given a messenger card signed by the moderator or clerk of the church. This card will become the individual's registration card when he presents it to the registrars at the convention.

Upon registration messengers will be provided a badge which should be worn during all sessions of the convention. According to

Newton only those wearing such badges will be considered eligible to vote.

Newton explained that the constitution makes no provision for alternate messengers. Members of the churches, other than elected messengers, who attend the convention may register as visitors. Visitors may participate in convention discussions by special permission but are not permitted to vote.

The number of messengers to which a church is entitled is based on Article II of the constitution which reads:

"The Convention shall be composed of one messenger from each cooperating church; and each church shall be entitled to one additional messenger for every one hundred members above one hundred, subject to a maximum of ten messengers from any one church. The term 'cooperating church' shall be applied to such churches as cooperate with the principles, usages, policies and programs of the Convention."

Newton is pastor of First Church, Newbern.

... Meeting Needs of Unemployed Preachers

● You have brought up in your editorial "The Overworked and the Unemployed" a subject that I consider very timely and important and one which deserves much attention by the Baptists.

The first paragraph of the editorial is entirely correct and some intensive study could well be made to come up with some ideas that will relieve the pastors of so much organizational responsibilities.

However, my letter is relative to the balance of your factual editorial. Young men are constantly urged by their pastors and others to give themselves for full time service in the work of our Lord. The growing need for 30,000 pastors is impressed upon them and, as a result of this urging many recognize the need for services in God's work and respond to the call.

They begin directing all their efforts to becoming a pastor. They go to college four years and on to seminary for three, four or more years at their expense. While in Seminary they frequently get a part time church to help pay the expense and gain experience for the pastorate they're preparing for.

A short time before Seminary graduation, they begin wondering where or how they can get a call for a trial sermon. Maybe a call comes and maybe it doesn't. Graduation comes and goes and a very small percentage of these anxious prepared preachers have received a pastorate. The others wait and hope. Some wait longer than others. Some wait and wait and some give up.

As you said, he can't ask for an opportunity. If he comes from a smaller community and his former pastor doesn't know of pastorless churches he is handicapped. Maybe he comes from a larger community and his former pastor doesn't know of pastorless churches. What is he to do? He makes contacts here and there trying to get an opportunity. Months go by, the prepared preacher needs a livelihood and discouragement sets in. Some can hold out and some give up.

The young ambitious man spends all these years in school to prepare himself, but he can't ask no one who can help him. Seems ridiculous doesn't it!

Now, it's easy to understand why denominational employes should not exercise determining voices and that there could be an accusation of religious politics if they attempt to place pastors in pastorates. However it seems that the Baptist Board could set up a "clearing house" that would have factual information relative to the preacher's background—both personal and scholastic—and possibly pre-

ference as to the area he desires. There might be a requirement that he come to the "clearing house" for a discussion.

Churches could be encouraged to make their needs known to the "clearing house." Upon request the history of many men could be sent to the church without any recommendation. This could be handled so that all waiting preachers would get the same opportunity. The important point is that the pastorless churches and prospective pastors could be brought together.

It might be remembered that many of the small pastorless churches need guidance in the most effective procedures for obtaining a pastor.

There is, in my opinion, and others, a grave injustice done to the young preachers by those preachers who are employed by the board in various capacities at a very satisfactory salary. Yet, a small church is temporarily without a pastor and one of these salaried men becomes the interim pastor. He gets himself extra income while a discouraged young preacher is becoming more discouraged and probably wondering why he chose to become a pastor. These small churches often are satisfied to go along with this experienced interim pastor and he is satisfied to have the extra income.

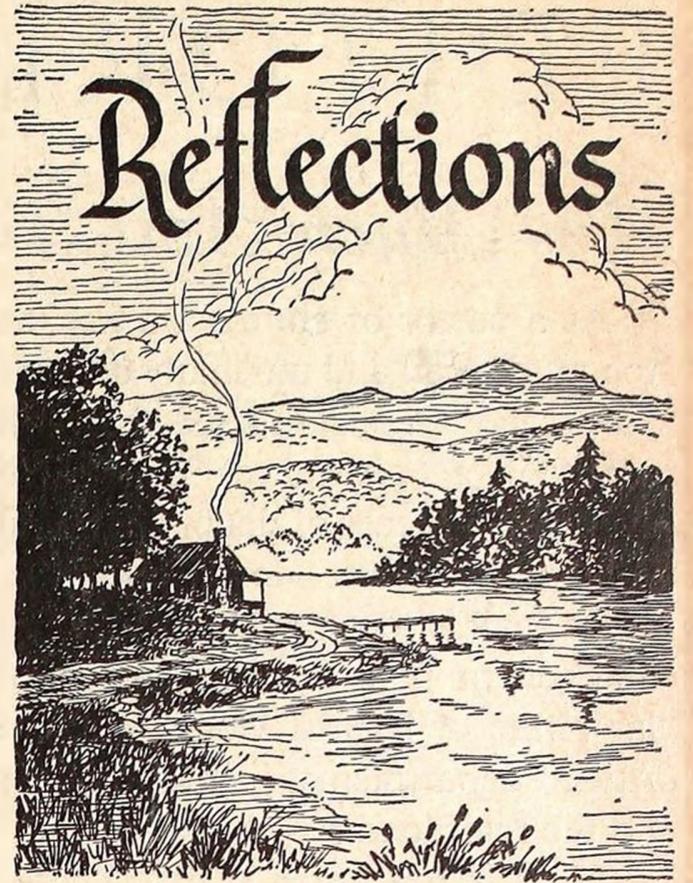
If preachers choose to accept a salaried position with the board they should do that work and leave the interim preaching to the preachers who are relying on preaching for their livelihood.

Again I say I hope the inequities discussed in your excellent editorial will be corrected and they can be corrected.—H. S. Durham, 1408 Winding Way Road, Nashville, Tennessee.

... Just What Do We Consider Democratic?

● I just finished reading your editorial in the September 20 issue of the BAPTIST & REFLECTOR and felt that you should be complimented in bringing this problem concerning "The Overworked and the Unemployed" before the Baptist people throughout our Convention.

My husband is finishing his Seminary career in December, so naturally I am very concerned about his finding the church to which God would have him minister. But it is not only for my husband that I feel concern. I have seen men graduate from Seminary after many years of working a forty-hour week to support their family and attending their Seminary classes at the same time. Certainly no one would question the call and determination of these men; yet, today, they work at their secular job, supporting their family very



One day Dr. Wilfred Grenfell, medical missionary to Labrador, was guest at a dinner in London together with a number of socially prominent British men and women.

During the course of the dinner, the lady seated next to him turned and said, "Is it true, Dr. Grenfell, that you are a missionary?" Dr. Grenfell looked at her for a moment before replying: "Is it true, madam, that you are not?"—*Sunday School Promoter*.

Psychologists tell us the seed of murder lurks in the heart of the most respected person . . . It happens that only those that kill the body are punishable by the law; but many who are abroad are just as guilty of destroying the lives, the personalities, and the souls of those near and dear to them.—Billy Graham, "Things God Hates," *Christian Observer*.

Personality is the greatest force on earth for good or for evil, depending upon the moral integrity and spiritual health of those who have it. A dumb crook is not too dangerous, but a brilliant and dynamic individual who is dishonest is the rankiest poison ever allowed at large in our society.—Dr. Galen Starr Ross, *Sunshine Magazine*.

well, but still without the fulfillment of their Call. I believe when we praise our Democratic Government of our denomination we should stop and think just what we consider "democratic". Perhaps some of our members have a confused definition of the word. Even in Democracy, one must have a leader, an advisor, or whatever title we wish to give him.

At this point, we find the whole problem lies with this statement we are sure all Baptists would make "But we want no man telling us what we can do. We want only the leadership of God." Could not it be possible that God has called men to help Baptists in finding the man meant to be their minister?—Frances Watson, (Mrs. Deryl Watson) 6008 E 11th St., Kansas City, Mo.

(Continued on page 11)

EDITORIAL.....

Too Much And Too Many?

As a pastor or church worker, are you bothered by too much mail and too many denominational meetings? Two score Baptists tossed these questions around recently in a conference. One pastor says he gets an average 35 pieces of denominational mail a month. As volume increases, down goes the percentage read. Some mail is too fragmentary, lacking in co-ordination and general perspective, dealing with only one particular phase of Baptist work, as if there were no other. Added departments, institutions and commissions pile up the mail load.

What is too much mail? There is the feeling that anything not pertinent or interesting to the receiver, or that fails to do the job is too much. Nobody can make the recipient read a letter. It's up to him. He filters out what he will give time and attention to.

When do we have too many meetings? The consensus is when they overlap and duplicate, correlation is called for. When wrong people are urged to meetings, when meetings fail to be people-centered but are promotion and program-centered. When these activi-

ties consume more time than is devoted to spiritual development and soul winning, then we have too many meetings.

People, however, only perform as they are informed. This necessitates both mail carrying information and meetings which are stepping stones to greater achievement. Most complaints are by individuals who have too many church or associational jobs. This underscores the need to spread the work load. The nominating committee of the church has a tremendous job. It can never get its work done over the phone. People asked to serve in a particular place should be consulted personally and their consent secured.

The consensus of the conference considering these problems was that there is great need to secure and develop more dedicated workers and so avoid overloading a few. Lay leadership must be developed to relieve pastors of much detail work.

Baptists are said to be afraid of two big stick words, "simultaneous" and "co-operate." We abhor regimentation. Tremendous value, however, is seen when all churches in an area join together at one time in a soul-winning effort. There is great impetus in churches sharing in a co-operative venture to advance Christ's cause. At the same time, no pastor nor church is to be looked down on should they not join in any suggested program. Baptists never force conformity. We value individuality. We value initiative. We prize voluntary action.

Are we in danger of dominance by false standards of success in the ministry and among the church? What is a successful church? Can it be determined by statistics? Is the successful pastorate confined to records? Do we sometimes make crippling gestures toward conforming to what many think is a standard of success? Do we organize simply to conform? Do we run the risk of substituting organization and religiosity for depth of spiritual living? Do we get so busy doing church activities, involving organizations and methods, that we do not have time left for righteousness and joy and peace in the Holy Spirit? Have we scheduled so many special meetings, there is nothing special anymore? Are we in danger of making faulty goals into gods? Is there a false image created of 'the statistically successful' church?

The fault may lie right with ourselves. We may be "too busy" because it's our own fault. We can fail to

HALLOWED GROUND FOR MILLIONS



Kids Do Have Good Taste In TV

By Paul M. Stevens
Director, Southern Baptist
Radio-TV Commission

It seems to be human nature to speak most dogmatically about those things of which we know the least. Witness the remarks made by teachers, psychologists and other "viewers-with-alarm." They say television cartoons are "loaded with violence," "marked by brutality," "miss the mark," and "are based on lowest of moral and spiritual levels."

These observations do not agree with mine. For the past 15 months, the Southern Baptists' Radio and Television Commission has been preparing materials and engaging in studies leading up to the production of a children's television series. As a consequence, I have viewed hundreds of cartoons and studied scores of children's productions of other types.

With two small children in my house, I have tried to look through their eyes—and laugh when they laughed—and express disgust when I felt like it. Surprisingly enough, if my children are any example, they made fun of and ridiculed the material that was of poor taste and questionable value. The cartoonist lost out on his own ground. No psychologist needed to explain the stupidity of certain behavior to those kids. They would turn and twist—or just plain get up and walk away. A sly wink or smirk was sometimes shared with me, just to let me know "that's a lot of bunk!"

This exercise of cartoon viewing pointed out to me the opportunity parents often miss in carefully perusing the television log and then firmly turning the knob to the best material available. As good parents choose the best food for the table, they have every right and responsibility to do so for the mind.

When, in addition, you have provided regular spiritual food for the souls of your children, you are pretty safe in believing that those who peddle trash on TV are not going to make any sales in your home!

The cartoon-studying binge has provided us with some very firm convictions upon which we can generate:

First, we must relate our children's programs to good reading material. By so doing, we make the maximum contribution to their spiritual life. The book-world of marvelous classics plus the spiritual power of God's Word can be woven into a golden strand of moral values and superb enter-

BAPTIST BELIEFS

by Herschel H. Hobbs

The Sovereignty Of God

The sovereignty of God means that God is sovereign or bears the rule in His universe (Ps. 10:16; Jer. 10:10). This relates to both nature and man. In the New Testament the word "kingdom" may well be rendered "sovereignty" (cf. Rev. 11:15). Satan claims world sovereignty (Matt. 4:8 ff.). In Christ God asserted His sovereignty in history (Matt. 4:17). It will be realized fully through His redemptive work (I Cor. 15:24 ff.).

In the abstract sense God's sovereignty could mean that God, being all-powerful, may act as He wishes without regard to any other being or the attributes of His nature (Matt. 20:1-16). But in the concrete sense it means that He can do as He wills, said will being in accord with His nature which involves such attributes as His truth, holiness, righteousness, and love.

In this sense God has placed certain limitations on Himself. He has willed not to violate the free-will of man (Gen. 3; see next week). He does not act contrary to His own nature (Gen 18:25). Thus God

tainment for our youngsters.

Next, we must relate our series to the world of tomorrow. The child's world is a fantastic conglomeration of flights to Mars and Venus and unusual costumes of caps and capes mysteriously lettered with chemical-formula-looking signs. For them the 21st Century is here. Our job is to show them that God is the eternal Father and the Bible is His everlasting Word. With every influence being brought to bear upon them to abandon the beliefs of their "20th Century parents" and move into the future, our course is clearly laid out for us: the God of Abraham, Isaac and Jacob is the God of every century and He is Truth.

Finally, we have learned that our audience of children are first-rate critics by now. Why they even spot technical flaws of production! ! They just won't sit still for junk. Sophisticated as they are, they are ripe for a serious approach from producers who will not talk down to them. This accounts for the success of "Mr. Wizard," "Realm of the Wild," and "Walt Disney's Wonderful World of Color."

In a recent article entitled "50 Million Children Can't Be Wrong," William D. Cayton, president of Radio and Television Packers, Inc., says, "To me, this represents a striking verdict by 50 million chil-

cannot regard evil as good. He cannot ignore sin. He cannot deny His love. He cannot lie, or make two plus two equal five. The self-imposed limitations are not an evidence of God's weakness but of His omnipotence.

As sovereign God chooses to work according to laws of His own making (Gen. 1:24-25; 8:22; Rom. 6:23). These laws are beneficent in purpose, and become punitive only when violated. But God is not a prisoner within His laws. He acts supernaturally (miracle) when necessary to accomplish His moral and spiritual ends. Even here He does not act by caprice, but according to higher laws known to Him but unknown to man.

To the finite mind it is impossible to harmonize the sovereignty of God and the free-will of man. But in the infinite mind of God there is no conflict. Finite minds can only accept both as facts in experience. The sovereignty of God never violates man's freedom. But it does require responsibility in man's choices.

The sovereignty of God is dedicated to the accomplishment of His spiritual purpose in history. He "keeps the reins of government in his hands. He guides the universe to his own glorious end. That end embodies the highest ideals of holiness and love" (Mullins; cf. Isaiah 54:8; 55:1-9; Jer. 31:3; I Cor. 15:24-27; Eph. 3:1-11; Rev. 11:15).

dren—that they're not nearly as guilty of lack of taste and judgment as their over-anxious elders often think. The inescapable conclusion for me is that kids have good taste, but it must be encouraged by more and better television shows. Children's tastes in television show are not deteriorating. The simple, sad fact is that too many adults, themselves, are seriously flubbing a good opportunity to upgrade children's TV fare."

Both here and abroad, kids are held magnetically to the worthwhile, challenging shows that reach them "where they live." Our task is to do this and more—must make the spiritual truths of life real and desirable to our children.

Only then can we say, "Instead of complaining only, we have made a worthy attempt to do more for our future space men and women. We have told them about the Creator of space, the King of Creations, the Lord God of Hosts! !"

be good stewards of our time. We take time for some wrong things. We must get a new measuring stick for churches. We need to rethink our values.

We must examine all our activities and the use of our time with our true objective in mind. That objec-

tive is to bring all men to God through Jesus Christ. All our organized work must be on this basis. The real reason for our meetings, for our denominational mail, for all promotion, for all communication is to come closer to this objective, or we have no reason at all.

Tennessee Topics

Charjean Church, Memphis, presented J. Paul Palmer with a tape recorder and honored him and his family at a dinner September 30. The occasion being his eighth year's service as their pastor and 25th anniversary in the ministry. The Memphis church has received 1107 additions during the 8 years. Of these 495 were by baptism.

First Church, Dickson, recently purchased approximately 5½ acres for relocation. The plot of land, costing \$24,000, faces the new by-pass and U. S. Highway 70 as well as West Lake Drive. Donnie L. Weiss is chairman of the church's building committee. Lawrence Martin is pastor of the Dickson church.

Tremont Mission of Chattanooga's White Oak Church added 14, seven being by baptism when Bill Plemons of Hickory Valley and Richard Floyd assisted mission pastor Almon H. Hawkins in revival services Sept. 16-23. Elmer J. Foust is the White Oak pastor.

Richard O'Bryan, Minister of Music and Education, First Church, Clinton resigned October 15 to attend New Orleans Seminary.

Seven were baptized following Woodcliff Church revival services September 2-10. This church in Stone Association had J. H. Roberson of Poplar Grove as evangelist assisting Pastor Vesper Judd.

William R. Cox, 31, native of Oklahoma, began service with Union Avenue Church, Memphis, October 14 as Minister of Education. He previously served Park Heights Church, San Angelo, Texas. He is the author of *Teacher Training Department Handbook* now being used in numerous churches, and as a textbook at Southwestern Seminary, Ft. Worth, Texas.

F. B. Towles was presented with a gold plaque by Rossville Church, Fayette Association, for 40 years service as clerk. The Appreciation Day for Mr. Towles September 23 was on the fortieth anniversary of the organization of the Sunday School. Sterling Dunn, Master of Ceremonies, recognized the six charter members present who were on hand for the organization, October 1, 1922.

George W. Phillips, 70, retired, who had been a minister for 50 years died September 27, in Chattanooga.

Fred Lawrence became pastor of Fellowship Church, Big Hatchie Association, October 7.

Bill Powers, Jr. leaves the pastorate of Second Church Jonesboro for Summersville Church Kingsport. He has served the Jonesboro church five years.

Kingsport Calls Purdue

First Church, Kingsport, has called William J. Purdue as pastor. A native of Illinois, graduate of Southern Illinois at Carbondale, a graduate of Southwestern Seminary, Ft. Worth, Texas, Purdue also attended Southern Seminary, Louisville. He has been pastor of First Church, Kirkwood, Missouri, since 1957 with previous pastorates in Carmi and also East St. Louis, Illinois.

Purdue is the author of "You and God." He is expected to take up his duties with the Kingsport Church within the month, succeeding Dr. E. Gibson Davis who retired September, 1961. The church has had the services of Dr. W. Edwin Richardson of the faculty of Carson-Newman as interim pastor.

Dr. W. Fred Kendall, executive secretary Tennessee Baptist Convention will be given a "citation of achievement" Nov. 8 by William Jewell College, Liberty, Mo. Dr. Kendall is an alumnus of the Missouri Baptist school having graduated with the class of 1930. He came to his present position as executive secretary in 1956 from an eleven year pastorate at First Church, Jackson. He previously served Severn's Valley Church, Elizabethtown, Ky. and First Church, Jellico, Tenn.

Sam W. Welch resigned as Superintendent of Missions of Hamilton Association which he has served for 7½ years to become Minister of Education in Memphis' Southern Avenue Church.

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COLLIERVILLE—In a recent revival at First Baptist Church here, pastor Jesse Newton had the honor of baptizing an entire family. They are, Mr. and Mrs. Keith Wilson and their three children, Keith, Lyn, and Tim. Jonas Stewart, pastor of First Church, Huntington was the evangelist.



CLEVELAND—Westwood Church broke ground here for a two-story educational plant to accommodate 440 in Sunday school. There will be two beginner, three nurseries, two junior, one intermediate, one young people and three primary departments and a department for married young people. Also church offices.

Sharing in the occasion (l to r); Eddie Mital (shirt sleeves), building superintendent; Grover Lee; Lynn Harmon, educational director; handling shovel J. B. Wilson, chairman building committee, and Carlis Walker, treasurer; Stanley Chasting, chairman purchasing committee; Ernest Coats, engineer; J Howard Young, pastor; John Eads, committee member, and Mrs. Young.

Inglewood Church, Nashville, elected as deacons, Jim Reed, Charles White and Joe Fite. Ordination for the first two was shared in by Harold Gregory, Nashville Association Missionary, Oscar Nash and Pastor J. Harold Stephens, September 30.

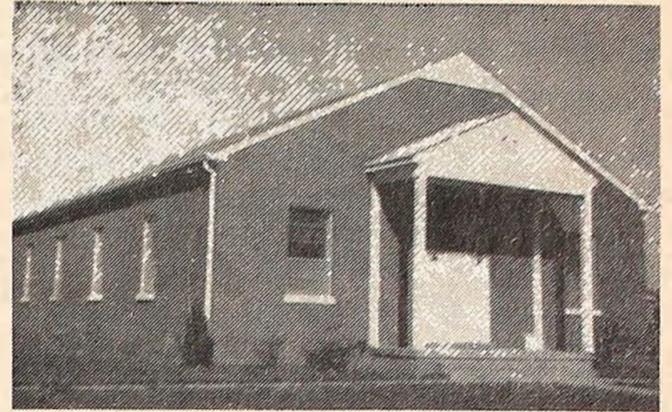
An appreciation service for J. Harold Stephens will be held at Inglewood Church Sunday evening October 21. The service to be in the charge of the deacons. Stephens concludes his nearly 20 years ministry with the Nashville church, October 21 to begin a pastorate at First Church South Miami, Florida.

First Church, Tullahoma, has purchased adjoining property for expansion of its facilities. A 23,000 square foot area including two houses was secured by action of the church October 1. These will be used for educational space until permanent expansion facilities are erected. The nature of these new facilities are not yet determined. The church has 1100 resident members and a Sunday School enrollment of 1060. Dr. Tom Madden is pastor.

Raymond Sullivan was ordained to the ministry October 7 by Emmanuel Church, Humboldt. Sharing in the council of ordination composed of other ordained Baptist preachers and deacons were H. A. Turner, Barney Flowers, Keith Wooster, Hillard Goode, Elnor Rather. W. C. Garland was moderator and Walter M. Martin, clerk.

Claude Kelley, who has served Walnut Hill Church, Harriman for five years has resigned to be pastor of Northwest Church in Chicago. He completed his ministry in Harriman, October 21. Since 1957, there have been 320 additions to the church, 193 being by baptism. A new sanctuary has been erected.

Lawrenceburg and Centerville Missions Become Churches



Meadow View Mission of First Church Lawrenceburg, was organized into a duly constituted Baptist Church, Sept. 30.

During its nine years the mission has been under the guidance of First Church pastors who preached and served as Mission pastor except for a period in 1957 and 1958 when Ancil Thompson was Mission pastor.

May 1, 1962, A. L. Bishop was called as full time Mission pastor. Under his leadership the Sunday School increased from 50 to an average of over 90. When the resolution for organizing was read, it included a call to Bro. Bishop as pastor of the church.

Leslie Baumgartner, Superintendent of Missions, Tennessee Baptist Convention, was guest speaker at the organization.

Fairfield, a mission of First Church Centerville was constituted as a church October 2 with 53 members. Speaker for the occasion was Pastor Joe Nickell of First Church Crossville and a native of Hickman County. James K. Sparkman, pastor of Centerville First Church read the action of his church and the constitution prepared by the new group.



These shared in Truett Association's first day proceedings at Oak Grove Church: l to r. Herman Ellis, preacher of the annual sermon, Shirley DeBell, who has recently begun his work as Associational Missionary, Mrs. Robert England, clerk, Emery Farmer who as host pastor welcomed the messengers and visitors also served as moderator for the opening session, and H. B. Berryman, treasurer. The Association held second day session at First Church, McEwen.

Baptist Theological Battles Are Not New

The Baptist insistence on the right, competency and responsibility of every soul to search the Scriptures for himself has opened the door to theological disputes across the years. Yet the cooperation and harmony among Southern Baptists astounds outsiders who are aware of their differences and controversies.

The Southern Baptist Convention has weathered many a storm in its 117 years of history. Periodically, controversies have disrupted its harmony and hampered its work. Fear of dire consequences from the current theological situation may be allayed by a look at how such periods of tension have historically led to a stronger, more effective Convention.

Prior to the organization of the Convention in 1845, Antimissionism and Campbellism invaded Baptist ranks, causing heated theological controversy and division. Baptists gradually shut out the discordant elements, surviving greatly reduced in numbers but more thoroughly committed to distinctive Baptist doctrine which opposition had brought them more clearly to understand.

Landmarkism emerged in the 1850's when J. R. Graves advocated doctrines which were extreme or distorted versions of normal Baptist beliefs. Often it was difficult to oppose the positions of Landmarkers without being made to appear to attack some fundamental Baptist tenet. By claiming to be the champion of local church autonomy and restorer of vital practices or "landmarks" of the New Testament church, Graves won thousands of adherents. Landmarkism created dissension, threatened division and jeopardized Southern Baptist life and work for half a century.

The withdrawal of a large group of Landmarkers in 1905 augmented the growth of denominational consciousness and strengthened the Convention for its larger tasks of the 20th Century. Through their struggle with Landmarkism, Southern Baptists became more committed to their own distinctive principles and methods than ever before.

The Whitsitt Controversy arose in the 1890's. W. H. Whitsitt, professor of church history and president of Southern Baptist

Theological Seminary, published an article in which he stated that English Baptists received baptism by immersion in 1641. Whitsitt's documented statement enraged Landmarkers, for it undercut the foundation of the Landmark system, the historical succession of Baptist churches from New Testament times. Relentless warfare was waged on the Seminary as well as Whitsitt by some Baptist newspaper editors and correspondents.

The controversy raged in associations, state conventions, the Southern Baptist Convention—whenever and wherever Baptists assembled. The storm subsided only after Whitsitt resigned from the Seminary in 1899.

Norrisite Fundamentalism disturbed Southern Baptists in the early decades of the 20th Century. Fundamentalism has been described as "as strange mixture of orthodox theology, on the one hand, and frantic efforts to rationalize and reinforce faith, on the other."

J. Frank Norris became the chief proponent of an extreme Fundamentalism among Baptists. Using the popular rallying cry of "Modernism," he made vicious at-

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*By Lynn E. May, Jr.*  
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tacks on Southern Baptist leaders and agencies, thus alienating some ministers and churches from the Convention. The Norrisite movement did much damage, engendered bitterness and hindered many Baptist causes.

Evolution and Doctrinal Statements became major issues in the 1920's. Incessant attacks, with unproven charges, against Baptist schools and individuals suspected of teaching evolution created controversy that retarded Southern Baptist missionary, education and benevolent work.

E. Y. Mullins, president of the Convention, and other leaders declared that the major issue was not evolution, but whether Christianity was a natural or supernatural religion. In 1923 the Convention identified itself as a theologically conservative body by adopting Mullins' statement on "Science and Religion." But antagonists charged the Convention with modernism. Ultrafundamentalists made sweeping attacks on Southern Baptists. This kind of tactic was typical of such ultra-critics.

Continued agitation of the theological question led the Convention in 1924 to appoint a committee "to consider the advisability of issuing another statement of the Baptist faith and message . . ." The committee, commissioned to report in 1925, consisted of chairman, E. Y. Mullins, L. R. Scarborough, C. P. Stealey, W. J. McGlothlin, S. M. Brown, E. C. Dargan and R. H. Pitt.

Alarmists stimulated concern over a possible split in the Convention. But more

stable leaders pointed out that Baptists in the South were "simply passing through some more or less novel phases of a controversy as old as Christianity itself." One wrote in 1924: "There is no occasion for panic on the part of Christian people, no necessity for screaming types or squealing voices in defense of evangelical truth. The issue at bottom in modern controversy has been fought over and over again in Christian history . . ."

Some Baptists strongly opposed the adoption of a doctrinal statement that might be identified as a Baptist creed. Before the 1925 Convention, W. O. Carver declared: "The Southern Baptist Convention has never meddled with such matters at all. To do so is a violation of our history and of our practice." One group in the Convention admittedly desired an official statement so that they could "get at certain 'heretics' now beyond their reach."

On May 14, 1925, the special doctrinal committee appointed in 1924 presented to the Convention a revision of the New Hampshire Confession of Faith with some additional articles growing out of current needs. The committee stated that the "prevalence of naturalism in the modern teaching and preaching of religion" had prompted this "reaffirmation of Christian fundamentals." The committee clarified the historic Baptist conception of the nature and functions of confessions of faith.

A lengthy debate followed between Mullins and C. P. Stealey who desired adoption of his particular anti-evolution statement. The Christian spirit and clarity with which Dr. Mullins discussed the issue relieved the anxiety of the messengers. The Convention subsequently rejected the Stealey substitute and endorsed the report of the committee by an overwhelming majority.

Continued agitation of the question by those who felt the statement was too liberal provoked a Baptist editor to write that the dispute would end "if we will quit talking about evolution and nursing the bugaboo of infidelity." Controversy raged, however, until 1926 when the Convention adopted President George W. McDaniel's statement:

This convention accepts Genesis as teaching that man was the special creation of God, and rejects every theory, evolution or other, which teaches that man originated in, or came by way of, a lower animal ancestry.

In spite of periodical theological differences and disputes among Southern Baptists, stable leadership in these troubled times helped to resolve the conflicts and keep the Convention true to its heritage and world mission. Periods of doctrinal controversy have proven to be times of tension which strengthened Baptists' convictions and subsequently helped to further the cause of Christ.

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Sustained Advance Aim Of World Mission Year

At the September meeting of the Southern Baptist Foreign Mission Board, Dr. Baker J. Cauthen, executive secretary, reported on plans for the 1963 World Missions Year. "The chief objective of the year's observance will be to deepen missionary convictions in Southern Baptist life with a view to sustained advance in world missions over a long-range period," he said.

He also said the budget for 1963 is now being prepared for recommendation to the Board at its October meeting. "Budget preparation is an extensive undertaking," he said. "It begins on mission fields across the world where needs are carefully studied and recommendations are made. The missionaries must eliminate many requests for funds for desirable projects because resources are never adequate to cover those even most urgently needed.

"When the recommendations of the Missions (organizations of missionaries) reach the Foreign Mission Board they are given very careful administrative study. At all points the resources of the Board must be measured against the very large requirements of a growing work."

Dr. Cauthen surveyed the Board's income and expenditures over the past several years and that expected in 1963. He expressed hope that this year there will be some Advance Program funds, Cooperative Program money received after the Southern Baptist Convention's operating budget is met. Advance Program funds are shared by the Foreign and the Home Mission Boards, with the Foreign Board getting 75 per cent.

The Board employed Mr. and Mrs. Jack A. Smith, of Fort Worth, Tex., as missionary associates for a five-year term with the business office of the Japan Mission. Mr. Smith recently completed 20 years' service in the U.S. Air Force, during which he obtained the rank of lieutenant colonel.

Board Sends Relief Funds to Hong Kong

The Board appropriated \$10,000 to help relieve the emergency created by a typhoon which lashed Hong Kong with 160-mile-an-hour winds September 1, and indicated more funds will be provided if Southern Baptist missionaries there find opportunities to administer them effectively.

"Reports indicate this was the second most destructive typhoon in Hong Kong in 120 years," Dr. Winston Crawley, Orient secretary, told the Board. "The Baptist churches and the missionaries there have rallied to the meeting of the emergency through works of relief and rehabilitation."

Dr. Crawley summarized developments in Hong Kong and Macao, colonies included in the fall mission study on East Asia. He said Hong Kong is currently in the public attention both because of the typhoon and because of the recent flood of refugees

"Most serious of all the problems facing Hong Kong in recent years has been the tremendous influx of refugees," he said. "This coupled with a high birth rate has created population pressures unique among the cities of the world. Even at more quiet periods the estimated inflow of refugees has been about 10,000 a month, with latest reports indicating the current rate as about 15,000. There are still well over 300,000 people living in squatter huts in Hong Kong."

However, he said, the awareness of serious problems is generally overbalanced by the feeling of opportunity, energy, and vitality on the part of those who live in the colony. "This same energy and vitality characterize the Christian outlook and Christian activities in Hong Kong," he continued. "Several of the Baptist churches there are the strongest anywhere related to our Orient mission work.

"Stranger Communist influences and strong Roman Catholic pressures make Christian work somewhat more difficult in Macao than in Hong Kong; however, the Macao Baptist Church is vigorous and has several prosperous mission points. The total membership reported for Baptists in Hong Kong and Macao has doubled twice within a period of about 13 years, to a present total of close to 15,000."

Dr. Crawley said Hong Kong Baptists are presently engaged in three major construction projects: the Hong Kong Baptist Hospital building, nearing completion, should be ready for occupancy early in 1963; plans for a new dormitory for the Hong Kong Baptist Theological Seminary have been approved; and Hong Kong Baptist College, preparing the site for its permanent campus, expects to let contracts for the first buildings soon.

Steps Taken Toward Rhodesia Convention

A meeting to explore the possibilities of developing a Baptist convention for Southern Rhodesia was held September 3, after months of careful preparation, Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, told the Board. "Lay representatives from the churches as well as pastors attended," he said. "Missionaries kept themselves in the background as Africans struggled with the problems of developing a democratic and representative organization."

"Reports indicate that a splendid spirit prevailed and definite progress was made toward an indigenous organization. A committee is now working on a constitution, and there is the possibility that a convention will actually be brought into existence sometime in 1963."

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Because of the many inquiries that are still being made concerning new materials in Intermediate Sunday school work, we are presenting here a complete listing of the free helps. The following leaflets will be sent upon request from the State Sunday School Department, 1812 Belmont Boulevard, Nashville. Please state number desired.

- _____ The Intermediate Department Officers (two booklets needed for each department)
- _____ The Officers of an Intermediate Bible Class (two booklets needed for each class)
- _____ Intermediate Preview Studies (Uniform and Graded Series use the same leaflet)
- _____ Standard of Excellence for Intermediate Departments
- _____ Standard of Excellence for Intermediate Classes
- _____ Winning Intermediates to Christ
- _____ Working with Parents of Intermediates
- _____ Trained Workmen
- _____ Achievement Chart

* * *

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see on what great Biblical truths our teaching materials are based. The first chapter alone, describing fifteen basic theological assumptions, is well worth the cost of the entire book. We ought to be proud we are Baptists."

These words by a Sunday school superintendent represent the feelings of many Baptists in Tennessee as more and more Sunday school workers study *The Curriculum Guide*. Many associations are planning central or group training schools. Individual churches or groups of churches could engage in a study of the book, or individual workers would find it profitable to study the material in home study.

* * *

Sunday School Witnessing Program

Description: The Sunday school witnessing program is an effort to meet the spiritual needs of the unsaved, unaffiliated multitudes. It follows a pattern similar to that of the pastor-led enlargement campaign. It includes three-hour morning conferences for the pastors, and two-hour evening conferences in each church for all Sunday school workers. A trained and qualified director conducts the conferences for the pastors, giving specific help and guidance in developing Sunday school workers in personal witnessing. Each pastor will conduct the evening sessions in his own church. He will lead his Sunday school workers in the skills of personal witnessing and guide them in visiting the prospects. This phase is designed for three days—either Monday, Tuesday and Wednesday, or Wednesday, Thursday and Friday.

The analysis and assignment meetings are central in the program. The purpose is to discover the spiritual needs of all prospects. Each prospect is then assigned to a Sunday school worker best suited to help bring the prospects to commitment to Christ and his church

Purposes:

- (1) To discover the best evangelistic prospects for church membership
- (2) To study New Testament evangelism, doctrines related to salvation and the place of the Sunday school in evangelism
- (3) To train Sunday school workers to be Christian witnesses, and assign the best personal worker to each prospect
- (4) To win the prospects to Christ and/or church membership
- (5) To establish a year-round program of evangelism through the Sunday school.

Third Continental Assembly

North American Baptist Women's Union
November 13-15, 1962

Kiel Opera House—St. Louis, Missouri

Theme of the Program: "I Will Build My Church"

Scripture: "And the Lord added to the church daily such as should be saved." Acts 2:47.

Registration begins on Tuesday, November 13, at the headquarters hotel, Sheraton-Jefferson at 10:00 a.m. until 3:00 p.m. and at the Kiel Opera House at 5:30 p.m.

Mrs. Maurice B. Hodge will be presiding and Mrs. H. H. Grooms of Birmingham will direct the music. The Tuesday evening session will feature Dr. Josef Nordenhaug, General Secretary of the Baptist World Alliance. There will be an address, "I Was a Hobo Kid," by Mrs. Billie Davis, missionary to Central America, educator, lecturer, and writer. Her life story is a testimony of a migrant who was converted through a Sunday school in the Midwest.

Wednesday morning there will be a business session and the presentation of the National Presidents of all the conventions composing the North American Baptist Women's Union. An address with the title, "Women of Asia," by Mrs. Remedios D. Vafior, Dean of Women, Central Philippine University.

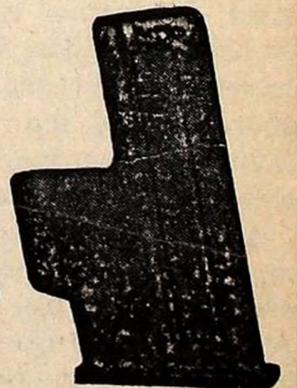
At 12:45 a luncheon, "South of the Border," will feature the presidents of the Women's Unions from Nicaragua, Mexico, Jamaica, and the Bahamas. Wednesday evening the program will feature an address, "Our Freedoms" by Mrs. William McMurry, our own Director of Promotion for Woman's Missionary Union, SBC.

On Thursday morning Miss Margaret Bruce, WMS Director of Woman's Missionary Union, SBC, is the Chairman of a Panel on Evangelism. An address by Miss Margaret Gaverluk, a Canadian missionary, is entitled, "Building the Church." The installation of officers and closing worship will be directed by Mrs. Edgar Bates of Canada who is chairman of the Women's Department of the Baptist World Alliance.

Those people desiring to attend this meeting should write the WMU Office, 1812 Belmont Blvd., Nashville for a registration blank to send with \$2.00 to Mrs. R. L. Mathis, Baylor University, Waco, Texas.

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(Continued from page 3)

... "People On Venus"

● As a very strong believer in our Baptist doctrines and ideas and, as would follow, also a strong believer in our great Nation, I sometimes get a little sick when I read such articles in the *Baptist and Reflector* as the reprint of Mr. Erwin L. McDonald's editorial (I presume) from the *Arkansas Baptist Newsmagazine* entitled "People on Venus?" (Sept. 13, 1962)

In his editorial Mr. McDonald was so zealous in his attack on T-V commercials, gambling, lying, sex, cheating, stealing, rape, murder, the mayhem on our highways, our racial trouble, and the lunatics on the "Far Right," that he completely forgot the appeasers, the compromisers, those who would have peace at any price, the one-worlders, the promoters of a single world church, the people who have forgotten our Constitution—or who never bothered to learn what it was all about, and the atheistic Communism which so seriously threatens us. I agree with Mr. McDonald in his attack on all varieties of sin mentioned, but I believe he is too eager to attack the "Far Rights" and completely neglects the "far lefts" of Communism. Perhaps now that the Russian Baptists are full-fledged members of the World Council of Churches, he is able to see better than I how Christianity can "thrive" in such an environment.

I feel that the Christian People in our Nation, and especially the Baptists, have more to lose from a world take-over by Communism than anyone else. I am not nearly so worried about the "Far Right" element, most of whom believe strongly in the Bible and the Constitution, as I am those who slyly make jokes about them and keep their heads in the sand about some of the most urgent issues that face us.

I hope that when the "People on Venus" discover us they will find a free Christian world, predominantly Baptist. This will never come to pass, however, if we are not alert, well informed, and willing to work!

I commend you on producing an excellent Baptist Journal, but in the true Baptist and American tradition reserve the right to disagree now and then.—Paul V. Nolan, M.D., 1103 Crownpoint Road, West Signal Mountain, Tennessee

... Our Final Protection

● Not more than 3% of the people who have ever lived on this earth have been free. A constant and ever increasing belief in God resulted in Freedom. The church, clergy and devoted congregations are entitled to the credit for freedom as it has prevailed in the United States. Freedom has been dependent upon the continued existence of Freedom; the most important part being Freedom to worship.

The Communists in Russia have recently been directed to intensify their anti-God campaign against religion and "where necessary, go into the people's homes to drive out belief in God." This will complete the destruction of the churches still in existence there. The same anti-God campaign can be expected elsewhere, including the United States. Our final protection is a continuation of our right to believe in God; to worship, read the Bible and attend prayer meetings, Sunday school and all church services. Love of country, awareness of unholy fanaticism, attention to public affairs and belief in God have kept men free and made America great.—H. L. Hunt, 1704 Main Street, Dallas 1, Texas.

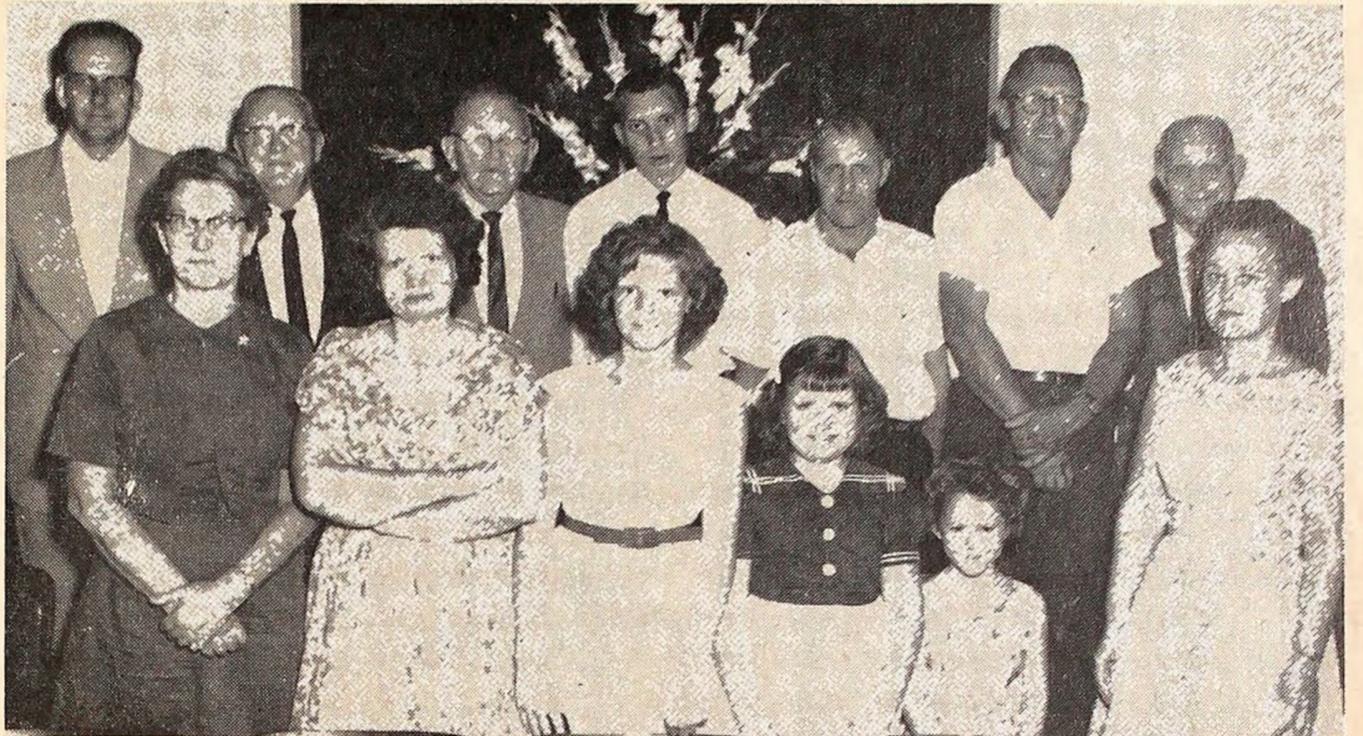
... Importance Of The Child

● If we love with divine love, we will love all children alike as God loves them, and be anxious to bring them elsewhere in the world to Jesus Christ as we want to bring our children to Him.

Results of Five-Star Member Program

Two churches in Tennessee took advantage of the suggestion in the June , *Training Union Magazine* entitled "Five-Star Member Campaign." They are First Church, Rockwood and North Athens Church. This program ran for five weeks straight. A person could be a five-star mem-

ber by attending five activities of the church (Sunday school, Training Union, morning and evening worship services, and prayer meeting) for five consecutive weeks. At the close of the five weeks, special honor was given to all five-star members.



FIRST CHURCH, ROCKWOOD FIVE-STAR MEMBERS: Front row: Mrs. Sedley Lowe, Mrs. James Kirkland, Beverly and Debbie Kirkland, Ann Miller, Mrs. Howard Miller. Second Row: Charles Kirby, Millard Walker, U. A. Walker, Bobby Miles, James Kirkland, Nadine Bentley, Sedley Lowe, Training Union Director, Mr. Archie Wyrick.

"The North Athens Baptist Church used the "Five-Star Member Program" as suggested by Mr. Parks in the June issue of the *Training Union Magazine*. We ran the Program for nine weeks. We had 33 people who earned the FiveStar rating by attending all the regular services for nine week.

"We are indeed gratified for the results

were good and sparked a new interest in our entire church program."

Kenneth McNutt
Training Union Director
Rev. Fred Laymance
Pastor

The Training Union Director First Church, Rockwood is Archie Wyrick.

As Christ was to leave His disciples soon, He gave them this most important Command, "Feed my lambs" (Jno. 21:15). The two commands given as He was returning to the Father: (1) Feed my lambs; (2) Make disciples of all the nations, preach the Gospel to every creature are fundamental in His kingdom. Neglect either we imperil all kingdom work.

Why is the child so important? All world leaders know this—put their hope in the child and youth. They do this not because of what Jesus said, but all world history shows this. The godless Communists know this seemingly better than we do. Miss Helen Willis, the only Protestant missionary who remained in China ten years after the Communists conquered the mainland of China says, "The Communists realize their opportunity and hopes in the young, and do everything for the children." Lenin said, "Give me the child in his early years, and he will always follow the Party Line." If we are wise in our day, we will "set the child in our midst," and do everything possible to bring him to Jesus to bless and teach him all things commanded. Herein lies our best hope in the present world crisis: The child in our home, our neighbor's, everywhere!

In this encircling world crisis we must follow fully God's Word in message, life, goals and emphasis making every primary the Spiritual and eternal. Our undue emphasis on the secular and material cause many of our young people to think of life in the terms of secular and material until life is sadly disappointing and emotionally upset, our youth breeding crime and confusion—J. R. Saunders, 122 11 Santa Monica Blvd., Los Angeles 25, Calif.

Editor's Note—Writer of the above was born in Adamsville, Tennessee, educated in Texas, spent many years as a Southern Baptist missionary in China, headed the work of the largest orphanage in China.



Attendances and Additions

October 7, 1962

Church	S.S.	T.U.	Add.
Alamo, First	285	80	1
Athens, Antioch	177	88	
Central	124	38	1
East	497	165	1
First	639	260	
West End Mission	84	47	
Etowah, North	454	128	4
Niota, First	136	38	
North	315	135	
Auburntown, Prosperity	132	72	
Bolivar, First	457	169	
Brighton	243	131	
Bristol, Tennessee Avenue	570	217	1
Brownsville	617	150	
Cedar Hill	90	26	
Centerville, First	114	48	
Fairfield	56	20	53
Chattanooga, Calvary	322	93	
Central	504	229	4
Meadowview Chapel	47	22	
Chamberlain Avenue	183	47	1
Concord	462	211	7
East Brainerd	224	106	
East Lake	545	216	
First	1216	290	4
Morris Hill	282	124	3
Northside	388	75	
Oakwood	418	177	1
Red Bank	1304	405	3
Ridgedale	577	184	1
St. Elmo	458	136	7
South Seminole	212	101	10
White Oak	523	157	2
Woodland Park	408	201	
Clarksville, First	995	270	6
New Providence	295	114	4
Cleveland, First	609	232	3
Stuart Park	152	80	4
Clinton, First	683	175	
Second	485	108	
Collierville, First	316	79	
Columbia, First	480	155	4
Highland Park	443	201	
Pleasant Heights	223	101	1
Cookeville, First	618	169	2
Eastwood	65	42	
Washington Ave.	119	90	6
West View	162	78	1
Corryton	222	109	
Fairview	185	76	
Crab Orchard, Haley's Grove	120	63	
Cowan, First	133	34	
Crossville, First	259	91	1
Daisy, First	388	94	
Dayton, First	275	104	
Denver, Trace Creek	136	92	
Dunlap, First	194	67	2
Dyer, New Bethlehem	208	112	
Dyersburg, First	729	254	7
Elizabethton	169	93	
Siam	220	120	
Etowah, First	355	133	
Friendship, South Fork	67	32	
Gates	65	48	
Gladeville	165	86	
Gleason, First	197	58	

Goodlettsville, First	432	192	
Grand Junction, First	117	88	
Greeneville, First	469	160	
Halls, First	231	52	1
Harriman, South	500	281	
Trenton Street	425	120	
Walnut Hill	293	126	
Henderson, First	330	119	
Hixson, Central	284	175	1
First	365	107	
Memorial	349	154	2
Hollow Rock, Prospect	188	38	
Humboldt, First	567	204	
Jackson, Calvary	683	274	11
East Union	93	71	
First	1057	350	10
Parkview	384	140	
West	935	504	10
Jellico, First	198	110	
Mission	32		
Johnson City, Central	760	260	3
Pine Crest	206	92	
Temple	382	133	
Unaka Avenue	419	153	
Kenton, First	243	89	2
Macedonia	80	74	
Kingsport, Cedar Grove	221	79	
Colonial Heights	421	145	
First	837	246	
Litz Manor	276	116	
Lynn Garden	478	184	
State Line	213	122	1
Kingston, First	638	279	
Knoxville, Bell Avenue	916	244	2
Black Oak	254	115	2
Broadway	1077	378	3
Central Ft. City	1302	438	
Fifth Avenue	808	254	
First	1063	251	8
Fort Hill	275	96	1
Grace	411	203	4
Island Home	302	70	
Lincoln Park	1090	380	5
Lonsdale	332	122	
McCalla Avenue	874	332	1
Mt. Harmony	200	113	
Meridian	661	213	
Smithwood	921	308	1
South	669	221	1
Wallace Memorial	977	393	1
West Hills	238	127	7
LaFollette, First	331	124	
Lawrenceburg, Deerfield	120	75	
First	226	73	
Highland Park	277	125	
Immanuel	127	26	
Lebanon, Rocky Valley	136	107	
Southside	162	96	1
Lenoir City, Calvary	252	70	
First	512	164	
Oral	139	88	
Pleasant Hill	176	102	
Livingston, First	214	103	
Loudon, New Providence	181	97	
Madisonville, First	393	132	1
Mission	35	19	1
Malesus	240	78	
Manchester, First	319	152	
Martin, Central	319	102	4
First	405	150	4
Southside	131	56	
Maryville, Broadway	780	377	4
Stock Creek	230	119	3

Maury City	114	68	
McMinnville, Forest Park	90	43	
Medon, New Union	108	73	
Memphis, Ardmore	637	273	4
Barton Heights	229	107	2
Bellevue	1531	804	16
Belwood Heights	127	66	
Beverly Hills	533	185	3
Boulevard	428	165	10
Broadmoor	267	134	
Calvary	327	176	2
Charjean	436	206	
Eastland	588	211	
East Park	171	68	3
Egypt	165	89	
Elliston Avenue	300	175	
Eudora	1011	431	11
Fairlawn	560	285	22
First	1480	380	10
Frayser	900	454	1
Graceland	682	300	3
Greenlaw	205	127	1
Haven View	201	90	
LaBelle Haven	750	379	2
LeaClair	521	226	6
Leawood	924	373	1
Levi	407	154	4
Longview Heights	314	147	
Mallory Heights	284	132	1
Merton Avenue	471	126	4
Millington, First	497	280	7
Millington, Second	100	72	6
Mt. Pisgah	116	109	
Mt. Terrace	168	122	
Westmont Mission	124	62	
Mullins Station	114	94	1
Oakhaven	462	201	
Oakville	327	122	2
Orchi	122	57	
Park Avenue	689	234	5
Parkway Village		120	3
Peabody	221	123	4
Raleigh	515	222	5
Range Hills	128	80	1
Scenic Hills	194	92	
Seventh Street	430	137	2
Sky View	345	189	1
Southland	189	85	
Union Avenue	909	285	8
Wells Station	696	321	6
Whitehaven	724	225	1
White Station	169	95	2
McMinnville, Shellsford	239	141	
Millersville, First	78	55	
Millington, Lucy	109	86	
Milan, First	468	140	3
Northside	197	83	
Mission	17	22	
Murfreesboro, First	663	151	14
Calvary Chapel	131		
Cowell's Chapel	163	100	
Southeast Mission	148	78	
Third	432	154	3
Woodbury Road	268	90	
Nashville, Alta Loma	295	152	2
Mission	16		
Belmont Heights	1100	401	7
Madison Street Mission	114	35	
Westview Chapel	61	43	
Brook Hollow	484	165	
Bordeaux	187	42	
Criewood	633	183	2
Dickerson Road	447	151	
Donelson, First	895	217	7
Donelson View	159	62	1
Eastwood	195	75	10
First	1324	521	19
Carroll Street	220	79	
Cora Tibbs	51	28	
T.P.S.	387		
Freeland	126	44	
Gallatin Road	319	138	
Glenwood	308	97	
Grace	905	291	
Harsh Chapel	200	71	
Haywood Hills	266	124	
Hill Hurst	161	41	6
Immanuel	418	113	1
Immanuel Chapel	18	15	
Ivy Memorial	350	131	
Treppard Heights	74	37	
Joelton	314	158	5
Jordan	43	31	1
Judson	669	183	23
Benton Avenue	71		
Lincova Hills	217	69	2
Lockeland	549	173	
Lyle Lane	80	37	
Hermitage Hills	243	148	5
Madison, Parkway	177	72	
Meadow View	84	48	
Mill Creek	227	92	
Neelys Bend	112	54	
Park Avenue	834	279	7
Riverside	415	123	
Rosedale	179	105	
Saturn Drive	355	173	
Third	235	65	1
Tusculum Hills	374	106	4
Two Rivers	146	95	
Valley View	113	34	
Woodbine	549	235	
Oak Ridge, Glenwood	416	161	
Robertsville	760	242	
Old Hickory, First	482	212	1
Peytonville Mission	58	59	

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Your Children's Home receives orphaned and homeless boys and girls in the name of Jesus. A program so great deserves the prayerful support of every Tennessee Baptist. The needs are real.

Plan now to GIVE at least one day's pay to your Children's Home through the 1962 THANKSGIVING OFFERING. The suggested date is Sunday, November 18th. Thank you.

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Tennessee Baptist Children's Home
1514 Belcourt Ave., Nashville 12, Tenn.

Temple	253	166	..
Oliver Springs, First	211	103	..
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Ridgetop, First	52	35	3
Rockford	119	53	..
Rockwood, Eureka	101	72	..
First	480	134	..
Sardis	81	48	..
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First	300	103	..
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Seymour, First Chilhowee	213	87	..
Shelbyville, First	492	89	13
Shelbyville Mills	246	119	..
Southside	200	62	..
Sidonia, Pleasant Grove	105	66	2
Somerville, First	274	130	..
South Pittsburg, First	269	91	..
Sparta, First	177	66	3
Summertown	120	62	..
Sweetwater, First	516	121	2
North	226	61	..
Mission	36
Trenton, First	520	133	..
White Hall	127	80	..
Trezevant, First	206	70	..
Tulahoma, First	588	184	..
Hickerson Memorial	82	34	..
Union City, First	744	182	..
Samburg	59	33	..
Second	323	135	..
Watertown, Round Lick	181	97	..
Winchester, First	259	58	..
Southside	83
Oak Lawn	117	62	1

Conference On Youth

Central Baptist Church, Johnson City
November 19-20, 1962

Theme: "Youth Today . . . Responsible
Adult Tomorrow"

Program

Monday Evening

Mr. Charles Norton, Presiding

- 6:30 Registration. Resource Center Open
7:00 Song, led by Mr. Frank Charton
Scripture and Prayer led by Rev. James Canaday
Conference Preview: Miss Mary Anderson
Address: "Taking a Look at Intermediates and Young People"—Dr. W. F. Howard, Dallas, Texas
Panel Studies: The Responsibility Toward—
The Intermediate—Miss Beulah Peoples, Chairman
The Young Person—Miss Frances Sullivant, Chairman
Married Young People—Mr. Roy Gilleland, Chairman
Adjourn to Reception in Resource Center

Tuesday Luncheon

12:00, Noon

"Putting the Speaker on the Spot"
Discussion Led By Dr. W. F. Howard

Tuesday Evening

Mr. Jesse Daniel, Presiding

- 6:30 Registration. Resource Center Open
7:00 Song, led by Mr. Frank Charton
Scripture and Prayer: Miss Mary Mills
Seminar Summaries: By the Seminar Leaders
Seminars: Guiding Youth in:
Marriage Preparation: Dr. John W. Hoskins, Nashville
Vocational Choice: Miss Billie Pate, Birmingham, Ala.
Recreational Techniques: Miss Adelle Carlson, Nashville
Music and Worship: Mr. Woodrow Wall, Knoxville
Parent-Youth Relationships: Mrs. Owen F. Herring, Winston-Salem, N. C.
Address: "The Leader of Today's Youth"—Dr. W. F. Howard
Adjourn to Reception in Resource Center

Registration Blank

Conference on Youth
Central Baptist Church, Johnson City
November 19-20, 1962

Name _____

Address _____

Church _____ Association _____

Position Held _____

(ie, SS Teacher, T.U. or R.A. Counsellor, Educational Director, etc.)

Registration Fee: \$1.00. Please enclose fee with request. The fee will be used for the preparation of a book of findings, including materials from all the conferences and manuscripts of the addresses.

Please check the names of the Section preferred each night

Monday Night

Panel Studies

- The Intermediate—
Miss Beulah Peoples
 The Young Person—
Miss Frances Sullivant
 Married Young People—
Mr. Roy Gilleland

Tuesday Night

- Marriage Preparation—
Dr. John Hoskins
 Vocational Choice—
Miss Billie Pate
 Recreational Techniques—
Miss Adelle Carlson
 Music & Worship—
Mr. Woodrow Wall
 Parent-Youth Relationships—
Mrs. Owen F. Herring

You will receive a receipt for your fee paid and an acknowledgement of your registration in the sections.

Complete this blank and send it and registration fee to: Mr. Charles Roselle, Conference on Youth, 1812 Belmont Blvd., Nashville 5, Tennessee.

By Oscar Lee Rives

The Son Of God

TEXTS: Matthew 16:13-17; Mark 10:45; John 3:16; 6:35-40; Philippians 2:5-11 (Larger)—John 6:35-40; Philippians 2:5-11 (Printed)—John 14:9 (Golden).

"Jesus saith, . . . he that hath seen me hath seen the Father." Thus reads our Golden Text. It is a clear-cut statement coming from the lips of our Lord. It must be true or false. There is no alternative. If it is false Jesus was honestly wrong or He was deliberately deceiving those who heard Him. To say that He was honestly wrong detracts from His divinity for this says that He lacked in understanding. To say that He deliberately deceived makes Him altogether unworthy of worship. It follows then that Jesus made a true statement and in so doing identifies Him with God. He is truly the Son of God and uniquely so for another designation of Him is "the only begotten" (Jn. 3:16). It is not surprising, therefore, that some interpreters would play down Jesus' deity by seeking to discredit the entire Gospel of John. These notes take the position that Jesus Christ is the Son of God, peculiarly and uniquely, without any reservation or equivocation. They do so with two distinct concepts as found in the printed texts which bear directly thereon.

The Soul's Satisfaction (Jn. 6:35-40)

"I am the bread of life." This is the statement of Jesus. What does it mean? In a word, it means that Jesus is the desire of every human being. He is the satisfaction of the soul. When the soul finds and "feeds upon" Jesus there remains no more hunger of heart, no thirst of spirit. The promise

made here which was that seized upon by John Bunyan, and hundreds of others, is fulfilled in, "and him that cometh to me I will in no wise cast out." The deepest longing of life both for the here as well as the hereafter is completely met in Jesus Christ both as Saviour and Lord. Life takes on meaning and purpose. The goal is worthy. The accomplishment is discernible.

A person discovers sooner or later, aided of course by the Holy Spirit who makes use of the Bible, that he yearns for One greater than all other human beings including himself. He senses that the few years he lives on this earth are far from being all that his life should be. Deep down within he knows that he should become a better individual than he knows himself to be. It is when he sees himself in the light of what he could become if he knew and followed Jesus that his restlessness increases. Upon turning to Him as Saviour and Lord he not only finds Him but in a very definite sense he at the same time finds himself. Thus he "eats" and "drinks" and is satisfied.

The Master's Mind (Ph. 2:5-11)

"Let this mind be in you, which was also in Christ Jesus." This is the admonition of the inspired Apostle, for he must have understood that if the Christian possesses the mind or attitude of his Master he will increasingly become like the Master. When a person commits his heart and life to God in repentance of sins and trust in Christ he receives something of His nature or mind. Christ becomes not only the object of his faith but also the model of his living. In proportion to his having the Master's mind in daily conduct he grows into His spiritual likeness. Since he has been born into His image he is to develop into His stature. To manifest the mind of Christ seems the meaning here.

A look at some of the virtues listed here might prove to be helpful to us. First, there is to be self-denial growing out of humility. Second, there is to be service to those around us for the glory of God. Third, there is to be an obedience to God's will even if it means going to an early death. Fourth, there is to be cruel suffering, it may be, for His sake such as the Cross symbolizes. Fifth, there is to be an exaltation of us upon the part of God if He sees fit at the end of the way. All of this constitutes another way of saying that a Christian is a person who in his every word and deed reminds others of Jesus Christ. What higher standard or even greater privilege should the Christian have than this? But it should always guide us as Christians. For what child does not wish to resemble a worthy parent? "Beloved, now are we the sons of God" (I Jn. 3:2a).

Baptists Discuss Higher Education

WASHINGTON (BP)—Church-related colleges face a new situation in America. Thus giving rise to serious church-state problems, according to C Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs.

Carlson's remarks followed a national consultation of 158 Baptist leaders on the church-state problems in higher education. These educators, pastors, denominational executives, editors and laymen spent three days talking about governmental participation in providing capital needs of the colleges, student aid programs, curriculum development, and church support for professional education and research.

The new situation facing church colleges, according to Carlson, has arisen from expanding governmental and national needs for scientists, engineers, technicians and other highly trained personnel. Traditionally Carlson said, the church colleges have largely worked within the framework of the purposes of their sponsoring denominations. Now the national needs are added to the objectives of the churches.

The consultation was not a policy making meeting and it took no positions on any of the problems discussed. The reports of the discussions were recorded and transmitted to the Baptist Joint Committee on Public Affairs. The group was unanimous in requesting the Joint Committee to continue its studies in the church-state problems in higher education.

"The reaction that stands out in my mind," Carlson said, "is that there is wide concern for our historic principles of a free church, including the freedom to operate institutions for its own purposes and with its own funds."

This was the sixth annual conference sponsored by the Baptist Joint Committee on Public Affairs. Others have dealt with church-state problems in American tax policies, religion in education and the relation of the churches to public schools, and church-state problems in meeting human need.

The conference next year will be on the church-state problems in mass communications. This will involve censorship, distribution of time on radio and television, possibly postal rates for church publications and similar problems.

The Baptist Joint Committee on Public Affairs is maintained by seven major Baptist groups in North America. They are the Southern Baptist Convention, American Baptist Convention, Baptist General Conference, North American Baptist General Conference, two national Negro Conventions, and the Baptist Federation of Canada.



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Happy Dreams*

By Mabel Harrison

"Mother, have you seen my new Bible? I'm afraid it's lost," said Jamie.

Mrs. Hanks looked on the table where Jamie usually kept her Bible, but it was not there.

"Did you bring it home from church?" she asked.

Jamie shook her head. "I'll hunt it early in the morning." She kissed her mother. "Good night, Mother. Pleasant dreams."

"The same to you, Jamie."

Jamie found her old Bible and climbed into bed. She read a few verses of Scripture. Then her hands dropped limply from her Bible, and she breathed deeply.

In her dream the front door of the church was already open when Jamie walked in on her way to her Sunday School department. She climbed the steps and was about to pass the assembly room when she heard her name called. She stepped inside. She saw no one but decided to take a seat anyway.

"So Miss Red Bible is a newcomer," the voice she had heard continued.

"That's the color of my Bible," Jamie exclaimed.

"You say your owner is Jamie Hanks," the voice went on. "Her excuse for losing you is that she just walked off and left you. Well, if you are lucky, you'll stay here on top of the piano. You could be carried to the basement to mold along with other Bibles."

Jamie started to say she had come for her Bible when another voice said, "Look at me. I once had so much mold on me that I was called penicillin."

Jamie gasped, "How awful!" Then she heard a groan.

"Oh, my aching backs! I've had so much glue taping my backs that I smell like a glue factory. Now I'm coming apart again. I wish there were a Bible hospital."

"I agree," spoke still another voice. "Do you think my owner cares for me? If he did, I wouldn't be in this condition. I've been dropped so many times that I look like a pile of dirt."

Miss White Bible said, "Just think of Johnny Appleseed. Bibles were so expensive that he tore out pages to give to his friends."

A faint voice said, "I would have preferred that to the neglect of my owner. My leaves are torn; my owner never reads the command Christ gave to love one another."

"Who is your owner?" asked Miss Red Bible.

Jamie leaned forward to catch the name, but the noise of a passing car kept her from hearing. She heard the same voice

tell of being carried to the church basement, of being dropped on the floor.

"Imagine the dirt covering my precious leaves!" The voice ended with a sob.

"How long have you been here?" asked Jamie's Bible.

"Seven years."

"Seven years!" Jamie gasped, but her voice was lost in the sighs of the other speakers.

Finally one said, "Let us recall the words of Jesus, who said, 'Judge not.' Perhaps we have not judged fairly."

"But what about the Bible that has been here seven years? What about the owners who leave church to attend picnics on Sunday? What of those who never attend church on Sunday night?"

For a moment there was complete silence. Even Jamie could think of nothing to say. In the midst of the silence came a voice to suggest that all drown their thoughts in singing the "Doxology."

Music such as Jamie had never before heard came to her ears. She joined it.

Suddenly someone was shaking her.

"Jamie! Jamie! Why are you singing in bed?" It was Jamie's mother.

Jamie looked about her in bewilderment. She was in her room in bed. Her Bible lay on the cover where it had fallen from her hands.

"I—I guess I must have been dreaming. I'm going to hunt my Bible first thing in the morning. I might even build a Bible hospital," she laughed as she told her mother about her dream.

How Were They Kin?*

By Mera Cannon Hall

Each pair of people are related in some way. Can you tell how they were kin?

1. Cain and Abel
2. Abraham and Lot
3. Leah and Rachel
4. Jethro and Moses
5. Hannah and Samuel
6. Naomi and Ruth
7. Saul and Jonathan
8. Aquila and Priscilla
9. Lois and Timothy

Answers

1. brothers, 2. uncle and nephew, 3. sisters, 4. father-in-law and son-in-law, 5. mother and son, 6. mother-in-law and daughter-in-law, 7. father and son, 8. husband and wife, 9. grandmother and grandson.

*(Sunday School Board Syndicate, all rights reserved)

Here is the pathetic letter of the Filipino teacher addressed to "The Honorable School Board of Manila." "This is my resigning, the hours are many, the work are many, the children are very, very much, and the pay are few. All the time the principal are making love to me—to which I reply Oh, Not! Hoping you are the same, Sincerely yours, Angelita Flores.

"Sure, I caught a fish, but it was too small to bring home so I had a couple of fellows help me throw it back in the lake."

Teacher (after explaining about the rhinoceros family): "Now, children, name something that has horns and is dangerous to be near."

"Automobiles," promptly answered six children at once.

Two men were discussing the coming marriage of their buddy. "He is getting a wonderfully accomplished girl," said one. "She can swim, ride, drive a car, and pilot a plane. A real all-around girl."

"They ought to get along," observed the other. "He learned to cook in the army."

After a hard morning outdoors, the little boy came in and asked his mother, "Who am I?"

"Tarzan?" she guessed.

"Then the lady down the street was right!" he exclaimed. "She said I was so dirty that even my own mother wouldn't know me."

Magistrate: "But why did you break into this shop four nights running?"

Defendant: "I got a new dress for my wife and she made me go back and change it three times."

The Nicest Words*

By Jeanne Troutman

The nicest words I know are these: "Excuse me," "Thank you," "If you please." I find I need them every day, Whatever other words I say. It helps me all the way along To say, "Excuse me," when I'm wrong. No service rendered me so slight But somehow "Thank you" seems just right. I find that simple "Yes" agrees Not quite so well as "If you please." Such friendly little words are bright With kindness and so polite. So learn to say these words with ease: "Excuse me," "Thank you," "If you please."

New Books

Protestant-Catholic Marriage By C. Stanley Lowell; Broadman Press; 133 pp; \$2.75.

Communist Control of the Individuals: The Moral Imperative by Lt. Col. William E. Mayer (MC) USA; Clergy-Industry Relations Department National Association of Manufacturers; 17 pp; 10¢.

1001 Sentence Sermons by Croft M. Pentz; Zondervan; 61 pp.; \$1.00.

Simple Sermons on the Christian Life by Herschel Ford; Zondervan; 116 pp; \$1.95.

Davis' Notes on Matthew by William Hersey Davis; Broadman Press; 109 pp; \$1.50.

Basic Christian Doctrines by Dr. Carl F. H. Henry; Holt, Rinehart and Winston, Inc; 302 pp; \$6.00.

The South and Christian Ethics by James Sellers; Association Press; 190 pp; \$3.75.

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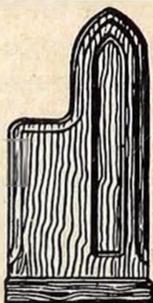
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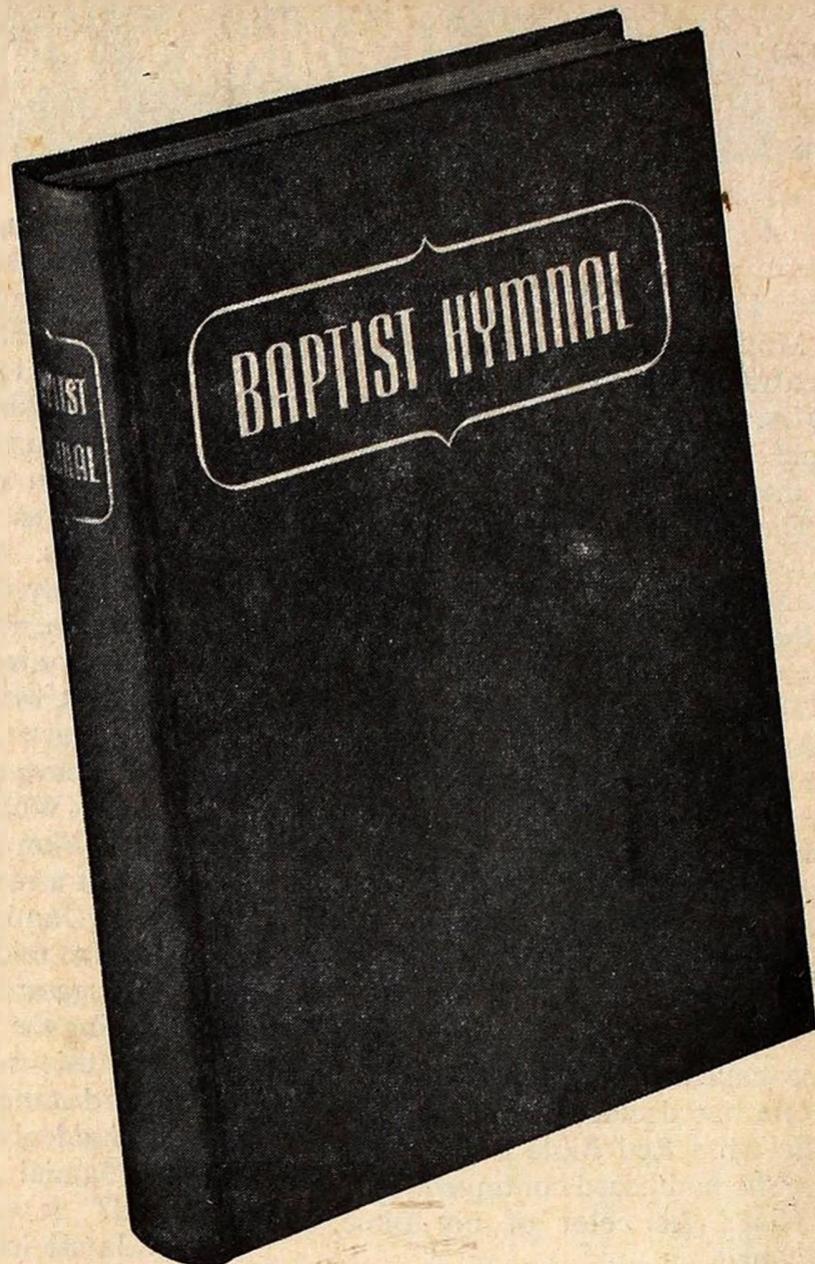
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